The Bombay Guardian.

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WEEKLY REVIEW.

—AN Official telegram says, "The Government of India are consulting the various Chambers of Commerce, before pronouncing upon the scheme for changing the mail day to Sunday." It is to be hoped that the greatest stress will be laid upon the opinion of the Bombay Chamber of Commerce, as the merchants composing it would be the greatest sufferers by the iniquitous proposal to start the Indian mails on the Lord's Day. They are totally and vehemently opposed to it.

—ON the 13th instant, Jewraj Poonaji, a professional rain gambler was brought before Mr. Cooper at the Esplanade Police Court, Bombay, charged with obstructing the public streets, by gambling and offering twenty to one, to a large crowd that rain would fall within a given time. Mr. Cooper fined him eight annas! To fine a man eight pence, who has probably thousands of rupees passing through his hands daily, is a miserable travesty of justice.

—THE Simla *Saturday Evening Journal* is opposed to the appointment of Lord Wolseley to the chief command of the Army in India, because Lord Wolseley is opposed to soldiers drinking beer. The Simla editor says that "India is a hot and thirsty land," and therefore the necessity of beer! Some of us do not find it so.

—SOME people living in Europe have the idea that the idolatrous Hindu superstition of the transmigration of souls is the cause of great kindness to animals in India. There could not be a greater mistake. There are thousands, probably tens of thousands of cattle in various parts of the country, that die deaths of slow agony, in the hot months, owing to lack of food. Whilst there is plenty of grass in the rains, the land is as barren as a desert a short time after the rains have ceased. Their owners cannot afford to buy hay for them, and they will not kill them because their grandfather's or their uncle's first cousin's soul may be incarnated in them. The consequence is that the poor beasts slowly die of starvation. Such cruelty is heavily punished in England, where there are occasionally cases of farmers who cannot afford to feed their flocks properly, and will not sell them or kill them, because of the low price they would get for their half-starved property. The butcher's pole-axe causes pain for the veriest fraction of a second, and should be resorted to in all cases, where there is not enough food for cattle. At the same time, there are millions of tons of hay wasted in India, for lack of the labour to gather it in.

—THE Government of India are servants of the Imperial Crown of England, and therefore amenable to Sections 405 and 406 of the India Penal Code which are as follows,

Whoever, being in any manner entrusted with property, or with any dominion over property . . . . dishonestly uses or disposes of that property in violation of any direction of law prescribing the mode in which such trust is to be discharged . . . commits "criminal breach of trust."

Whoever commits criminal breach of trust shall be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both.

Judging from a Parliamentary return just published, there is some person or persons in high official quarters in India who would distinctly be liable under these clauses. After the last terrible famine in India, the sum of Rs. 1,50,00,000 was laid by every year to form a Famine Insurance Fund, in order to provide against future catastrophes of a similar character. A special tax was imposed in order to raise this. The afore-named Return gives details of how this money has been spent during the last ten years, as follows,

RAILWAYS.

Famine Relief	Rs.	26,47,780
Construction of Railways		3,88,57,610
Irrigation Works ...		1,39,36,530
Reduction of Debt ...		3,66,48,450
Unaccounted for ...		5,79,09,630
Ten years tax =		15,00,00,000

It is to be noted that the above balance *unaccounted for* of Rs. 5,79,09,630, is not in hand. It has been spent. By whom? and for what?

—A useful letter appears in a contemporary on the subject of the tinning of brass cooking vessels, in which the writer says that a number of the *kullai-wallahs* (tinning-men) use the cheap and poisonous metal lead or mixtures of lead and tin, instead of the much more expensive tin. A simple test is to rub a clean white cloth round the inside of the vessels. If they have been honestly tinned, the cloth will be clean. If however, they have been leaded instead, the cloth will be black and dirty.

—THE *Methodist Times* "Friend of Missions" agitation is likely to be considerably prolonged. The Madras Wesleyan Missionaries (English) have sent a requisition to England to the Wesleyan Missionary Conference, demanding that the statements of Dr. Lunn should be more fully established or as publicly withdrawn as they were made. Failing these alternatives the missionaries in question tender their resignation. A "large and influential" special commission has been appointed by the Conference to consider their communication and to report thereon.

—BEFORE such a discussion comes on, there is one matter that requires clearing up, and that is the quibbling that has taken place over the term used by Dr. Lunn, "Eurasian style of living." It is said that Eurasians live in all manners of styles, from the highest to the lowest. Whilst that is so, the majority live in a style that is a medium between the European palaces, say, of Allahabad, and the mud huts of the bulk of the Natives. Every impartial reader understood Dr. Lunn to mean, that it was the duty of missionaries of Christ in India to adopt a middle course. Many of them do so, but there are indisputably some who do not.

—A WRITER in a Madras weekly, after flying at the throat of Dr. Lunn, the "Friend of Missions," gravely informs his readers in the next paragraph that "the Government is doing you immense good by the introduction of pure liquor in the place of your poisonous toddy." We are afraid the said writer indulges in the "pure" liquor he talks about.

—THE *Christian Commonwealth* (London) of July 25th, says—"Before us is the *Banner of Asia* for July, in which is an article reviewing an extraordinary despatch of the Government of India with respect to the notorious Patna case, in which 'Quinn, the magistrate, is defended, while the Christian slave, Luchminia, is left to perish.' If all the facts are as stated in the *Banner of Asia*, and it is simply impossible to doubt their truth, then it is abundantly evident that the Government of India has been guilty of the most flagrant outrage in the administration of justice wherein a helpless girl has been remanded to a life of shame, while a godless magistrate has almost received honours instead of condemnation for his infamous decision. If this is the kind of justice the Government of India are meting out to the people there, no one need wonder at the iniquitous complicity of the Government in the opium traffic. We need not be surprised at anything after the Patna case. The question now is, will the people of this country endorse the conduct of the Government officials in India? Let us remember that 'righteousness exalteth a nation, while sin is a reproach to any people.'"

—THERE is a very interesting and encouraging account of a revival among the students of the large "Doshisha" Christian college, at Kiyoto in Japan, in the *Missionary Review of the World*. The Doshisha college has 700 students, about one half of whom are members of the Church. At the time of the revival, which took place in March, a sceptical spirit seems to have crept in among some of the students, who doubted the inspiration of the Bible and the Divinity of Christ. Whilst the revival was in progress some of these doubters manifested a spirit of great earnestness and listened sadly to the bright testimonies of their newly-pardoned comrades, wishing that such an experience might be theirs. At an enquiry meeting a visitor, who was leader, said to the sceptical students present "Fellows, what will convince you beyond a doubt that the gift is yours?" They

did not answer at once, so he said, "If I should come to you and tell that you had fallen heir to a magnificent estate, what would convince you beyond all question of the truthfulness of my word?" "We may be satisfied if we could see it," one of them replied. "Would that really satisfy you?" he asked. They did not grasp his meaning, so he continued, "Supposing you saw the legal document—the record?" "Oh, yes, that would settle the question," they exclaimed. "Well," said the leader, "we have the record. Turn to 1. John v: 11, and let us read, 'And this is the record, that God hath given us eternal life, and this life is in His Son.'" The leader of this meeting says:—

I shall never outlive the memory of the scene of that room. They fairly snatched their New Testaments from their pockets, and eagerly searched for the record. And bending low over the pages they seemed to drink in the words like thirsty men. It was a pathetic sight, those boys bending anxiously over the record, which probably none of them had ever seen before. I could see their faces brighten, although my eyes were becoming somewhat dimmed. Presently one of the boys looked up. His face glowed. He reached out his hand. "Is the question settled?" I asked. "Yes, it is settled," he replied; and they all said the same. There was joy in that room. The interpreter said. "Let us pray," and while he prayed I thought of the joy with which heaven was ringing as,

"The angels echoed around the throne,
Rejoice, for the Lord brings back his own!"

As a result of this work of grace, 103 students were admitted into the Church. During the previous year, 141 of the students had made public confession of Christ.

—THE *St. Louis Christian Advocate* asks the question whether infidelity is spreading, and answers it in the affirmative, and says—

As long as the children of light increase their efforts to diffuse light, the children of the wicked one will increase their efforts to oppose it. This is in accordance with the nature of the parties, and has been the case during all the history of the past, and will continue so as long as the antagonistic forces exist, and men, all men, will be arrayed on one side or the other. There is no neutral ground to be occupied. Close the Bible, lay it aside, stop all Christian effort, and see how quickly infidelity will "shut up."

Where there is no Bible, there is no infidelity.

—THE same paper is on a line with the London *Methodist Times* in the matter of educational "mission" work in India. A writer in the last issue says on this subject—"That the heathen are to be saved by the foolishness of preaching and that this work is to begin, and chiefly continue, among the lowly, ought to be as thoroughly a Methodist axiom as that justification is by faith," and protests "against that policy which, ignoring the above principles, seeks to rescue heathenism by throwing into strong contrast the intellectual status of its upper classes and the science of Christendom, thus convincing the mind and by a false reasoning expecting the heart to become changed, and by still faultier logic expecting the leaven of social and moral reform to work downward from the upper classes to the lower."

—THE *Saturday Review* has been earning one more title to the now well-known proverb, "All good men must expect the hatred of the devil and of the *Saturday Review*." This time it has actually been attacking the beneficent labours of Dr. Barnardo and his work of rescuing thousands of London street-waifs, as "fussy benevolence destructive of the idea of the family"! The *Saturday Review* is also once more at its of old trade of supporting the Contagious Diseases system.

—CONSIDERABLE indignation is being felt in certain quarters, at the favourable reviews which have appeared in some professedly religious papers of Mr. George Smith's work on Isaiah. This person, who professes to be devout, and is therefore the more dangerous, says that some of Isaiah's prophesies were "falsified by events," and that Isaiah ix. 6-7 prophesying the coming Divine Man, which says "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," does not refer to Christ's Divinity! The root and essence of Mr. Smith's errors are to be found in his comments on Stephen "who," he says, "in the triumph of his *eloquence* and *learning*, was said to be full of the *Holy Ghost*." This confounding of fleshly eloquence and intellectualism, with the Holy Spirit is the cause of untold mischief in India as well as in Mr. Smith's native land, Scotland.

—THE English *Young Soldier*, the Salvation Army's Children's paper is edited in a model manner for the little ones. It is written for children, every page of it can be understood by the children, and there is no fiction. It has a circulation exceeding that of all Indian papers, English and vernacular, put together. It would be good to see an *undenominational* children's paper, on the same lines and with the same circulation as the *Young Soldier*. Such a thing will be, when the Christian Church at large, believes in the possibility of the conversion of children with the same fervour as the Salvation Army. At present a large portion of the professing Church does not believe in either the necessity or the possibility of the new birth in young children.

—ANNUAL evangelistic meetings of rather an extensive character have been started at Fenaghy, near Ballymena, Ireland. The most striking feature in the last series, which has just concluded, was the fact that the largest number of conversions took place on the day that Foreign Missions were discussed. A prominent place was given to this subject, instead of its being relegated to a secondary position, as is often the case on such occasions. The London *Christian* commenting upon the number of conversions on this particular day, says, "Them that honour Me I will honour."

—THE revered editor of the same paper has an excellent article, on the necessity of missionaries and other ministers of Christ mentally judging themselves to be *naturally* on the same moral level as those they are working amongst, and believing, by the power of God, in the possibility of the raising of their hearers to the same heights of grace to which it is possible for them to rise. He says—

No minister of Christ has attained the right point of view from which to look upon his work, until he has brought the natural character of the heathen (Titus i. 12) into line with his own (iii. 3—7), and set his seal to the truth that the grace of God which bringeth salvation TO ALL MEN hath appeared, teaching Jew and Cretan, Englishman and Spaniard, nominal Christian and heathen devil-worshipper, all alike, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ; who gave Himself for us, all alike, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. The Church is beginning to realise the fact that the preaching of the Gospel to every creature must depend largely on native evangelists, pastors, and teachers; but nothing could more surely hinder their efficiency, than to learn that those who have brought them the Gospel, and who say they are not ashamed of it, for it is the power of God, believe that other nations, are (to put it mildly) "not too capable of living the Gospel." In other words, that the Gospel is not the power of God to them. We earnestly hope that all missionaries who are holding this erroneous opinion will weigh it in the balances of the sanctuary, and then we are sure they will cast it from them with indignation.

—THE *Christian* says—"All loyal subjects of the Crown must have read with deep regret the announcement made in an evening paper that the Prince of Wales was a winner last week of over £11,000 at the illegal game of baccarat. It will be remembered that it was for playing this game that the members of the notorious Field Club were made amenable to the law some weeks ago. . . . The vice of gambling is one which has been making huge and alarming strides of late years and the consequent evils are so extensive and alarming that no protest can be too emphatic against any course which may tend to popularise or diffuse it."

—THE last mail gives details of another great raid on a "baccarat" gambling club, in London. The principal delinquents are liable to a fine of £500 or twelve month's imprisonment.

—THE Victoria Institute, London, founded for the purpose of dealing with all questions of science and literature, which touch upon the authenticity of the Bible, has now a very large membership, including most of the important scientific men of the day. Exceedingly important literary discoveries, bearing upon the histories of Egypt and Assyria, as recorded in the Bible, have lately been made by M. Naville, a French explorer, and Professor Sayce, an English Egyptologist. The proof of the accuracy of the Bible, taken word by word and passage by passage, is being gradually but surely built up.

—THE *Australian Christian World* comments strongly upon the new Peace Society formed in Queensland, the first business of which was to eliminate the word "Christian" from all its proceedings, so as to admit spiritualists, secularists, free thinkers and infidels. The *Australian Christian World* says that the peace movement is greatly wanted in Queensland, where the military expenditure now amounts to a thousand pounds a day and is still increasing, but that no movement will be successful which ignores Jesus Christ. "Apart from me ye can do nothing" is true of these great social movements, as it is of individual spiritual life.

—A CAREFUL reader of the history of the great Reformation in Germany under Martin Luther cannot fail to be struck with the fact, that whilst Luther was going straight forward in the path that God had marked out for him, saying that which He said, and trusting in the power of the Word alone refusing all help from the carnal sword, at

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the same time God, the Governor of the Universe; was working with him, and setting his enemies one against another, so that they destroyed each other. One wonderful instance, out of many, was when Charles v., the Emperor of Germany and King of Spain, was travelling with a large army to crush the Reformation at the cost of deluging Europe with blood, and was about to sign a compact with the pope, Clement vii., to that effect, he (Charles v.) found out that Clement was plotting against him, and so instead of taking his huge army into Germany, the emperor suddenly poured down into Italy, sacked Rome, plundered all the Roman treasures, took the pope prisoner, and finally released him at the cost of an immense ransom, and so the Reformation was saved.

FAREWELL SERMON

Of the Rev. H. C. Squires of the Church Missionary Society.

On the 13th instant the Rev. H. C. Squires, the much respected secretary for the Bombay Presidency, of the Church Missionary Society, sailed for Europe by the P. & O. Str. *Assam*.

His farewell sermon was delivered on Sunday evening, the 11th instant, the text being 2nd Cor. v. 14. "For the love of Christ constraineth us."

He said that this occasion was one of considerable solemnity to himself, as it was the last occasion of his speaking to those to whom he had ministered for not a few years. There were many dangers and many difficulties against which a solemn warning needs to be raised. In the Church of England congregations in India a deepening spirit of indifference and religious apathy was showing itself. "We should be showing forth" he said "the glory and the power and the holiness of Christ, but instead of that, changes are taking place and customs and practices are being introduced that are causing old associations and restrictions to lose their hold upon the professing Christians of this land. What is the cause of this? There can be but one answer. There is being diffused amongst us a doctrine, not the doctrine of Christ, and not the Gospel of Christ. I cannot leave India and I cannot leave this congregation without raising my

SOLEMN AND HEARTFELT PROTEST

against practices that representatives of an imitation of Christianity have unblushingly introduced amongst us; practices which the Church of Christ knows nothing about, and whose only excuse is that they are borrowed from the Church of Rome. The uplifting of this deadening, stifling influence depends upon the laity, and not upon the clergy alone. Show your unmistakable disapproval of these innovations. The last published utterance of the late Bishop of Oxford, a man who was anything but narrow on these subjects, was a protest against the extreme lengths of novelty and doctrine of these people, and a strong warning against the danger of the introduction of these customs, that the Church of England knows nothing of. The Bishop, so far from assuming a tone of apology in protesting against these things, used the most terrible language of denunciation, and said that he would as soon think of apologizing to a harlot for his mother's virtue, as of apologizing to the

CHURCH OF ROME

for the simplicity of the Church of England."

With regard to the text before them, "the love of Christ constraineth us," it was the secret of the power of the life of Paul, who wrote it. So earnest was he that the easy-going refined Corinthians said that he was "beside himself." But it was the "love of Christ that constrained him so to act. The lack of continuous Christian earnestness in so many professing Christians was owing to a lack of the realization of this constraining love of Christ. It was not Paul's love to Christ, but Christ's love to him that was the constraining influence. Many people try to work themselves up into love to Christ, but that is a mistake, and that is not Paul's course of action. Paul asks that the Ephesians "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ

WHICH PASSETH KNOWLEDGE,

that ye might be filled with all the fulness of God." The *breadth* of the love of Christ, is as broad as the Universe which he created. The *length* of the love of Christ, from eternity to eternity, "with an everlasting love have I loved thee," equal to the length of the years of the Ancient of Days. The depth of the love of Christ, reaching right down to the blackest depths of the corruption of each human heart. The *height* of the love of Christ, who came down from His throne of glory in order to raise us who overcome, to sit with Him in His throne.

How are we to know this love? First by getting into communion with God through Christ, and next by setting to work for Him. Many are starving their souls because they are not at work for Christ.

Mr. Squires concluded by saying that his last words to them were that God "would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye" may be "rooted and grounded" in this love.

MIND WHAT BOOKS YOU READ!

Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may, after all, be innocent, and that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others? and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your God and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the soul? If so—if you have felt that such were the effects it was intended to produce---throw the book into the fire, whatever name it may bear on the title-page! Throw it into the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase.

News of the Week.

Missionary and Church Intelligence.

—A new edition of the Bengali Bible is abou to be issued with references and notes and some pages of introductory matter, like the Oxford Bible but on a smaller scale.

—The Trustees of Union Church, Simla, have invited Mr. Forgan to continue with them for another year, and the offer has been accepted. Mr. Forgan has also undertaken the duties of Secretary to the Anglo-Indian Evangelization Society, and will in all probability be away on tour during the months of January and February next.

—The Rev. J. E. Abbott lectured to educated Natives at Grant Road Church, Bombay, on Saturday last, on the subject—"Why am I a Christian?" A discussion followed.

—A Hindu Pundit from Delhi has written a letter to a Baptist missionary, which is to be published, in which he says "The Hindu Shastras are full of contradictions, let all believe in the Lord Jesus Christ."

—At the recent Ratha mela at Howrah 200 Gospels and tracts were sold, the Gospels being preferred.

—The Rev. J. H. Garden of the M. E. Church has recently baptised the first Mahomedan convert at Gulburga.

—Our readers with join us in deep sympathy with Mr. and Mrs Fuller of Akola in the trial which they have sustained in the death of their youngest child. Mr. Fuller writes "Jesus greatly comforts us in our sorrow and we can rejoice in the thought that our child is with Him, though we miss her so much."

—The Christian Vernacular Education Society is seeking a colleague to join Dr. John Murdoch in his noble work for the good of India, Ceylon, and Burmah. No man, says the *Christian Leader*, ever did the good Dr. Murdoch is doing and has done during the many years he has laboured in the East. No grander opening could be presented to any young man fired with zeal for Christ and for souls. Dr. Murdoch is at present in London, and expects to be in Scotland next month.

—A Christian worker in Italy says that in one district in that country, in which the vintage crops were destroyed last year by hail and this year by rain, the people are in a starving condition. One Church member who had formerly been able to show hospitality towards strangers had only one plateful of flour as food for his family and no money to buy more.

—A new Protestant Church has been erected at Charenton on the exact spot where a large Huguenot church stood until its destruction in 1685, after the revocation of the Edict of Nantes. The old building was intended to accommodate all the Protestants of Paris and was about one-fifth the size of Notre Dame. Jean Claude was its last pastor. The descendants of the Huguenots who went with Claude to Holland and from thence to South Africa sent 2,000 francs to the building fund of the new temple. One woman of moderate means gave up her servant for a year and let a portion of her house, that she might be able to contribute 3,000 francs towards building the new Church.

—A reception was given in London to Mrs. Leavitt, the round-the-world missionary of the W. C. T. U., at which representatives from nearly every temperance association in the United Kingdom were present.

—The Rev. Charles Kelly is the new President of the Wesleyan Conference in England.

—The memories of the Zulu children are often remarkable. A missionary writes: "Many of the school children have been found able to repeat an entire psalm or hymn without a mistake, having heard it but once. One girl learned the first seven Psalms in half an hour."

—Mr. Robert Swan, one of the abiding fruits of

the revival of 1861, died last month at Dumfries, Scotland. From the time of his conversion he was animated by a consuming desire to impart to others the saving truth which had changed the whole course of his own life; and although destitute of even the rudiments of education, and endowed with no large measure of intellectual capacity, he had exercised a beneficial influence on many of his neighbours.

—Miss Florence Nightingale is sixty-nine years of age, and an invalid, but she wrote a letter of sympathy for the Johnstown sufferers with her own hand. She seldom leaves her house nowadays, but keeps up a lively interest in all that is going on and attends to an enormous correspondence from all parts of the world.

—About two years ago, says the *Methodist Times*, a Roman Catholic priest, the Rev. Thomas Connellan, disappeared somewhat mysteriously from Athlone. He was believed to have been drowned while bathing in the Shannon, and general regret was expressed at his untimely end. The local newspapers had obituary notices, bearing the highest testimony as to the general estimation in which the gentleman's character and work as a priest were held. He has lately put himself *en evidence* in a rather remarkable way. He has issued a pamphlet entitled "Hear the Other Side," in which he declares that, having become heartily dissatisfied with the teachings of the Romish Church, he had studied the Bible for himself, and had as a consequence embraced the Protestant faith. He spent some time in London and, under the ministrations of the Rev. W. H. Webb-Peploe, was greatly confirmed in his faith. He has now returned to Ireland, and though denounced by the priests, is finding sympathy and readiness to hear the Gospel among many of his former friends.

—The Scriptures are now accessible, as to languages, to nine-tenths of the world's inhabitants, while in the early part of this century they could be studied only by about one-fifth.

—The Church Congress will be held at Cardiff this year, during the first four days in October. Among the subjects for consideration are "Church and State," "Gambling and betting," and "Elementary education."

—The open-air mission in London held its 12th Annual festival recently. The programme of the day was an excursion into the country with boating &c., also a prayer-meeting and spontaneous song services. On the way a small hamlet through which the party passed was made the scene of a open-air meeting of a somewhat uncommon kind, in which one hundred preachers formed the centre of the group of villagers.

—The Medical Missionaries in Spain are gaining a hold on the people. At Castillon, one of the most priest-ridden places, a priest professed to be able to cure the intermittent fever which attacked so many in the summer. He charged even the very poor four shillings a visit; but as *no one was cured*, his patients very soon forsook him, and came to the Medical Mission. As each case, without exception, has been remarkably successful, the faith of the people is unbounded, and the fame of the Protestant Hospital has spread far and wide. The patients, once enemies, have been most grateful for benefit received, and have brought little gifts of fresh eggs, fine fruit, etc. Their surprise was great when told that the doctor's advice and medicines were *gratis*. One day a patient remarked, "What a great favour, what mercy and kindness you have shown to me, and to so many. If the tree is to be judged by its fruit, the Protestant tree is better than the Roman Catholic one."

—The *Missionary Review of the World* says that fifty-one captive children have been taken from slave-ships in the Red Sea and made over by Government to the Keith-Falconer Mission in Arabia. It was at first supposed that they were Abyssinians, and hence nominally Christians, but it now appears that they are Gallas and that none of them had ever heard the name of Christ. These boys and girls are developing rapidly, and show an earnestness and spirit which promise well. Teachers have been sent from the United Presbyterian Mission in Egypt, who will help in the education of these youths, and it is hoped that they will return to their native land to preach the gospel.

—At the Baptist anniversaries in Boston, more than a score of young men presented themselves at the missionary meeting and said: "We are willing to go to the heathen and give our lives in missionary work—will you send us?"

—It is stated that there are still 40,000 wild Indians in the United States—12,000 in Government and mission schools, 28,000 to whom no school opens, no missionary goes.

—Miss Mason's work in the House of Rest at Kilburn has celebrated its 21st anniversary. She has now another Home at Eastbourne, and in answer to special prayer has received gifts of £2,000 for completing the purchase of the house at Eastbourne and other necessary expenses.

—The "*Société Francaise pour l'Observation du Dimanche*," (the French society for the observance of Sunday) recently issued a complete list of Protestant services in Paris, also an address to the merchants and traders of France, urging them to close their manufactories and shops on Sundays, and to abstain from employing workmen or others on the Day of Rest. About 300 French traders have given their adhesion to the Society. Besides this, the Society is lending Prize Essays on the Sabbath, written by French working men. A request has been made to the Paris City Mission (whose agents all help in this good work), for a special missionary for Paris, who shall visit the shops and ateliers of manufactures, in order to obtain more signatures, with an engagement to abstain from the employment of all unnecessary Sunday labour.

General News.

—Spain is intending to celebrate in the year 1892 the four hundredth anniversary of the discovery of America, by establishing an exposition, the object of which will be to present, in the most complete manner possible, the condition of the inhabitants of America at the time of the discovery, by collecting for the purpose all the objects which can give an idea of the state of their civilization and of the civilization of the races inhabiting the American Continent at the end of the fifteenth century, and by a separate exhibition at the same time of all the products of the art, science and industry which characterize the present culture of the nations of Latin America.

—Mr. C. H. Spurgeon had very large congregations, during his recent visit to Guernsey, to help to consolidate and impart a stimulus to the Baptist cause there. His visit to the island lasted only three days, and in that short space he preached no less than six times. So great was the desire of the people to hear the pastor of the Metropolitan Tabernacle, that admission to the buildings in which he preached could only be obtained by ticket, and nine thousand applications for tickets were made. At each of the services in the large Wesleyan Chapel about 1000 persons were present, and hundreds had to be turned away.

—The question as to whether the Pope shall leave Rome, when he shall do so, and where he shall go, is now being discussed at the Vatican as one that can no longer be adjourned, but presses for immediate settlement. In a recent conclave it was unanimously decided that the Pope must leave Rome in the event of Italy being involved in war.

—The Queen has expressed to the speaker of the House of Commons, her desire to possess the Photographs and Autographs of all the members who sat in the House of Commons during her Jubilee year.

—Machines are to be substituted for hand labour in the block coal mines of Brazil, Indiana, where the miners have been on strike. The owners have made as liberal offers of wages as the State board of arbitrators recommended but without avail. The mining by machinery will reduce the cost about one half.

—Mr. Lyle, the permanent way inspector on the Nizam's State Railway, has invented a machine for use in coal-mines instead of the ordinary pick. He now goes to England to patent his invention there, and to exhibit it at the Paris exhibition.

—Seven persons are reported to have been bitten by snakes in the neighbourhood of Jabalpur during a week.

—Dr. Nansen who has lately returned from an expedition to Greenland says that the Danish Government will not allow a single bottle of alcoholic liquor to be landed in that country; "And a good thing too" he added, "nothing is worse for these high latitudes and low temperatures than spirit. We used none on our journey."

—That even the devil can quote the Bible for his purpose is exemplified, says the *Central Indian News*, in the attempt of some apologists of the Government Excise policy to prove that drunkenness existed in India long before the English or even Mahomedan rule. This is a lie, pure and simple. Drunkenness never existed among Hindus under Hindu Government. Some small section of the people of course indulged in wine, but these men were very low and were hated by all, while brewers and sellers of wine were till lately regarded as the meanest of the mean, whose very touch is pollution. It is modern civilization that has broken up this healthy and happy order of things by the free vending of spirituous liquors. It is under modern enlightenment that Mahomedans and even the high-caste Hindus have learnt to wear drunkenness as a fashionable vice.

The German Baptist churches in America, calling themselves the Brethren, admit no one to membership who is engaged in the liquor traffic.

—The object of the Woman's Christian Temperance Union was tersely defined by a woman who said: "It is seeking to get the whisky-flask out of the pocket, and to put the Bible in its place."

—In Bessbrook, Ireland, where 3,000 people are employed in the manufacture of Irish linen under a well-known Quaker gentleman, no liquor has been sold for forty years; and as a result, there is neither policeman, prison, pawn-shop, nor pauper in the town.

—The Government has now taken possession of all the remaining time of the Parliamentary session, and has included the Irish Sunday closing bill among those which they intend to push forward. This is good news for Temperance workers in Great Britain.

—A very heavy downpour of rain flooded Quetta on the 10th instant. A great number of houses in the city were entirely demolished, and several cases of drowning have been reported. A large number of cattle have perished. The central waterway separating the city from the cantonment was converted within a few hours from an insignificant stream to a raging torrent. Substantial bridges connecting the main thoroughfares have been washed away. The loss of property is estimated at over a lakh of rupees to both the frontier railways, which were just recovering from the effects of the recent heavy floods, and serious consequences are feared.

—A Venetian publisher is about to issue a book describing a bold project mooted by two Venetian engineers. It is the excavation of a ship canal right across Italy from Venice to Spezzia, which would form a direct waterway beteen the Adriatic and the Gulf of Genoa.

—The Viceroy of Nankin, as a token of gratitude to the foreigners who have forwarded such liberal contributions in aid of the sufferers from the great famine, has sent tablets of honour to the Lord Mayor of London, Sir Thomas Wade, the King of Siam, and to the representatives of the various relief committees formed throughout Europe, America, and Australia.

—Mr. W. S. Caine, M.P., writes to the *Baptist* that he had intended going to India, but that he has finally abandoned that idea in view of the many difficulties with which he now finds the way barred. He hopes, however, to go next year.

—The *Railway Press*, a weekly journal which is partly "set-up" by the newly-invented "Linotype," gives an interesting account of that invention accompanied with a picture of the machine at work. If all that our contemporary says is true, this certainly makes one of the most momentous advances in the art of printing since the days of Faust and Gutenberg. Two of the machines are at work in Chancery-lane and another is being fitted up at Blomfield-house, London-wall. The Linotype derives its name from the fact that it makes the unit of composition a line instead of a letter. From small beginnings the machine has been gradually entrusted with the entire "setting-up" of the *New York Tribune*, a journal always noted for the clearness and beauty of its typography.

—Mr. Daniel Jones of the Baptist Mission, Agra, who works among the lepers there, says he has no fear of contracting the disease by simply going among the people and being even near enough to touch them. It seems to him that the only way to catch leprosy is by inoculation. He believes all who work among lepers in India will testify to the same effect.

—A sad accident has occurred on the river Spree, near Copernick, a little town about six miles from Berlin. One of the small excursion steamers plying up and down the river was conveying home from Berlin about 190 passengers, when the boat, through some mismanagement, ran with such force against a bridge that a number of the people on board were thrown into the water. About forty people were drowned.

—Continual earthquake shocks in the Sierra Nevada mountains in California, are regarded as a sure indication of volcanic eruptions in some of the extinct craters. There has been no volcanic action in the United States since 1850.

—Scraps of tinned iron have long been a waste product, whose application, for any purpose worthy of the intrinsic value of the metals contained in them, has been an unsolved problem. It is true that scraps of this kind have been cast, but the hardness and granular structure render the metals fit only for use as weights. There has not been any definite use of this product as a material manufacture until its recent use for nails. Scraps of tin are cut by dies into rectangular bits, with a length of about three times their width. These scraps are then fed from an automatic hopper between dies, when they are squeezed first to square form, like a nail, and then headed. Nails of this kind are well fitted for many purposes, being free from tendency to rust, also light, very rigid, and capable of being driven into the hardest wood without buckling.—*A* 1.

—The final sitting of the Women's Congress in Paris was opened with short papers from English, French, and American delegates on the subject of the traffic in girls and on the State regulation of vice. A resolution was then carried unanimously, and with much applause, which pledged the Congress to the total abolition of the State regulation of vice. The resolution was as follows :—"That the Congress expresses its profound conviction that the laws relating to morals and prostitution which are imposed on woman have a deplorable influence alike on those persons who are subjected to them and on the general public. The Congress therefore declares its opinion that in all countries where such laws still exist they uselessly violate both justice and morality, which are one and the same for both sexes."

—One of the mission nurses of the Church Army is to spend her time in helping the lowest class of London barmaids. This Society is busy, too, among the hoppickers. In Stanmore one of the Church Army tents is not only used for evangelisation among these, but also for some of them to eat, rest, and even to sleep in. The Army converts from the Gas Works, Cambridge, are now actively engaged in trying to reform the morals of their former companions.

—The P. & O. S. N. Company's steamer *Siam* with the outward English mails of the 2nd instant left Aden for Bombay at 11 a.m. on Tuesday; and the steamer *Parramatta*, for Colombo and Australia, at the same time.

—The following is a summary of the Bombay Presidency season report for the past week :—Rain during week general; more wanted in parts of Surat, Khandeish, Nassik, Poona, Ahmednugger, Satara, Belgaum, and Dharwar. Young crops suffering for want of moisture in parts of Shikarpore, Ahmednugger, Satara and Belgaum; damaged by breaches in canals in parts of Hyderabad and by grasshoppers in Ahmedabad. Standing crops otherwise good, except in two talukas of Khandeish. Sowing transplantation progressing in several districts, but retarded in some for want of sufficient rain. Preparations for late crops progressing in Sholapore. Fodder scarce in parts of Nassik, Poona, Ahmednugger, Belgaum, and Dharwar. Drinking water scarce in parts of Upper Sind Frontier, Nassik, Ahmednugger, and Dharwar.

—The total number of deaths registered in Bombay during the week ending Tuesday, 13th August, 1889, was 457, being 38 less than the preceding week and 2 more than the week ending the 7th August, 1888; 26 more than the corresponding period in the preceding five years. The deaths among the different classes were :—Buddhists, Jains, &c., 25; Brahmins, 11; Caste Hindus of other castes, 246; Hindu outcastes, 41; Mussulmans, 115; Parsees, 24; Jews, 1; Native Christians, 18; Eurasians, none; Europeans, 2; while the rate of mortality per 1,000 of the population was 26·42. There were 129 deaths from remittent fever, being 21 more than last week, and 27 more than the corresponding week of last year. There were 13 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 10. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 81, 21, and 10 last week, against 62, 41, and 16, respectively, in the corresponding week in the last year. During the week 310 births were reported in the different districts.

—The rate of exchange remains the same as last week viz.—1s. 4 7-32d.

Telegraphic News.

Paris, August 8th : The trial of General Boulanger before the High Court of Justice commenced to-day on the following charges :—Firstly, for having instigated manifestations against the Government between the time he left the War Office and the time of his removal from the army; and, secondly, for peculation in regard to contracts, and appropriating to his own use some of the funds belonging to his Ministry. The Public Prosecutor, in opening the case, traced the General's career, and contended that treasonable aims were visible throughout it.

London, 9th : During a discussion in the House of Commons last night on the conduct of the Irish Resident Magistrates, an extraordinary scene took place. Mr. Balfour, according to several hon. members, made an insulting gesture towards his opponents. This threw the Irish Nationalist members into a state of the greatest excitement. The attention of the Speaker being called to the matter, Mr. Balfour denied the insult.—England has replied in a very guarded manner to the Greek Note urging the Powers to intervene in Crete, and does not at all encourage the attitude Greece has taken up in the question.

Berlin, 9th : The Czar, accompanied by the Czarewitch, is expected to arrive here on the 24th instant on a visit to the Emperor William.

Allahabad, 9th : It is intended to re-enact the English Official Secrets Act in India.

London, 9th : The Prince of Wales is still incapacitated from getting about owing to his having strained a vein in his leg.—The Emperor William sailed last night for Antwerp, and before starting bade a most cordial farewell to the Queen and the other members of the Royal Family at Osborne, expressing himself delighted with his visit.

Paris, 9th : M. Spuller, Minister for Foreign Affairs, has promised to give his early attention to the Greek Note respecting intervention in Crete.

Vienna, 9th : Count Kalnoky is against diplomatic intervention of the Powers in the Cretan Question.

Canea, 9th : The insurgents have appointed delegates to confer with Riza Pacha, the Special Turkish Commissioner, regarding the reforms demanded.

Athens, 10th : The reply of the Porte to the Greek Note disputes every point raised therein by the Greek Government, and denies that the Turkish Government is at all answerable for the insurrection that has taken place in Crete. Italy and Germany in their replies to the Greek Note have, like Austria, declared that they are averse to diplomatic intervention in Crete. Chakir Pacha has been appointed Governor-General of Crete. It is expected that a Christian Governor-General will be appointed in Crete as soon as the present troubles are over there.

Paris, 10th : The Public Prosecutor has finished his opening speech in the Boulanger case. A Boulangist Senator to-day raised the question as to the competence of the Court to try the case. A hot discussion then ensued, which ended in a perfect uproar.

London, 10th : The Shah of Persia has left Paris and gone to Baden.

New York, 10th : The Washington Agricultural Bureau's monthly report states that the condition of the crop in the eleven cotton states is 89-3/10 per cent., and that these figures have only been exceeded three times since 1880. There is some excess of moisture owing to heavy rain.

Cairo, 11th : The Egyptian troops are now engaged in relaying the railway between Wady Halfa and Sarras.

Paris, 11th : The Paris papers, in discussing the Boulanger case, consider that the instances of treason and embezzlement on the part of the General, which were adduced in the opening address of the Public Prosecutor, are overwhelming.

London, 12th : The harvest operations throughout the country have been delayed owing to bad weather.

Athens, 12th : King George of Greece, who is at present staying with his relatives at Copenhagen, has been summoned by his Ministers to return to the capital immediately.

Canea, 12th : The Mussulmans in the town of Candia have become quite unamenable to the control of the authorities, and are pillaging and burning the adjacent villages and committing other excesses.—Further massacres of Christians by Mussulmans have taken place at Heracleion.—Riza Pacha, the Chief of the Special Commission lately sent here by the Porte to enquire into the grievances of the Cretans, has been recalled.

St. Petersburg, 12th : Russia has expressed her willingness to join the Powers should they eventually agree to a concerted action in the Cretan question.

Berlin, 12th : The Emperor Francis Joseph arrived here to-day on a visit to the Emperor William.

Paris, 12th : The Senate having overruled the protest brought forward by a Boulangist Senator against the competence of the Court to try General Boulanger, the whole of the Right have expressed their determination to abstain from taking part in the trial.

London, 13th : The Greek Foreign Ministers have declared to the Powers to whom they are accredited, that if the Turks committed any excess in Crete, that the Greek Government would be unable to withstand the outburst of popular feeling which would take place in Greece in favour of the Cretans.—In the House of Commons last night the Right Hon. Edward Stanhope, Minister for War, explained his scheme for reducing the number of General Officers. He said that in the New List there will be ten full General, twenty Lieutenant- Generals, and seventy Major-Generals, the scheme coming into force at the end of the year 1890. The principle of the scheme, he said, was that nobody would be appointed except to the appointment allotted to his rank as General. The principles of Mr. Stanhope's scheme for reducing the number of general officers is also to be applied to the Indian Staff Corps.—The Royal Grants Bill having passed through the House of Lords has received Her Majesty's assent.—In a Division in the House of Commons last night on the Tithe Bill, the Government narrowly avoided defeat, only securing a majority of four votes.

Paris, 14th : The trial of General Boulanger, Count Dillon, and M. Rochefort on the charges of treason and embezzlement was concluded to-day. General Boulanger was found guilty of both offences, and Count Dillon and M. Rochefort of complicity in the treason. All three have been sentenced to deportation to a fortified place. They also have to bear the costs of the trial.—There is some talk of the French Government demanding the extradition of General Boulanger by the British Government on the charge of embezzlement of which he has been found guilty. —Yielding to the opposition of the Liberals and some of the Conservative members, the Government have agreed to amend the Tithes Bill by making the landlords liable to tithes instead of the occupiers. This amendment will involve the Session being prolonged.

St. Petersburg, 14th : The Russian Government have decided to raise the duties on all articles exported from Afghanistan, except wood.

London, 15th : Mr. Herbert Gladstone has initiated proceedings for libel against an Indian newspaper, which is unnamed, for accusing him of dishonourable conduct.

STRAY NOTES.

BY AN OBSERVER.

—I was much interested the other day in examining a copy of a sculpture over the door of the Frauenkirche at Esslingen, executed in pre-Lutheran times. It represented the Last Judgment, with Christ separating the "sheep" from the "goats." On the one hand were kings and popes and common people, going with looks of holy awe on their faces, into everlasting life. On the other side were also kings and popes and common people marching in the opposite direction into the open jaws of hell, waiting ready to receive them, with looks of despair and terror on their faces. In pre-reformation times there were numbers who had the light in spite of the prevailing darkness. The sculptor of the above scene, and those who placed it in the Church, had as vivid a grasp of the truth, that "God is no respecter of persons," as we can possibly have in these days of an open Bible.

—A suggestive conversation lately took place in one of the chief Abkari offices of the Punjaub between the *Daroga* (Native chief superintendent of Abkari) and the Commissioner, as follows:—

Commissioner:—"*Daroga sahib*, how is the liquor trade getting on?"

Daroga:—"*Bahut ziyada ho gaya hai!* (It is increased very much.) The syces, dhobies, grass-cutters, and low-caste people are now taking it."

Commissioner:—"Indeed! How is this?"

Daroga:—"Once it was against the rules of their caste, and any one drinking was turned out of their caste, but now! the *sahib log* (white people) have come, and the *sirkar* (government) has licensed it, and it is respectable, and now they have no shame, and so they drink."

There are some people who hold up the British Government in India as an evidence of the truth of Christianity! Such people are unwittingly dragging the name of Christ in the foulest mire by doing so.

—The *Banner of Holiness* asks the question, "Must I be carried to the skies, on flowery beds of ease?" and answers, "Yes you must, or some of you will never get there. The thought of real fighting with evil has never occurred to you, and the only idea you have of going to heaven is to be carried there 'on flowery beds of ease.' Alas!" The *Christian Standard* remarks on this, "We ourselves have seen a large meeting of church officials singing lustily the same grand hymn with buttonhole bouquets pinned on their lapels and fresh from the richest of luncheons. Many things look like farces."

—The "good Earl Shaftesbury" was for nearly half a century the President of the Lunacy Commissioners of Great Britain and the cause of an immense amount of improvement in the treatment of the insane. He introduced many safeguards against lunatic asylums being used for improper purposes. A Bill is now before the Viceregal Council of India for the purpose "of enabling lunatics to be sent to asylums other than those in the province to which they belong." Why should a person, reputed to be insane, be sent, say, a thousand miles away from his ordinary abode? I think that Lord Shaftesbury would have opposed such a Bill, as liable to be used for oppressive purposes.

THE DRESS-MAKER AND THE ACTRESS.

In one of the large cities on the Atlantic seaboard, lived a young dress-maker. She trod the humbler walks of society, barely earning by her needle the necessaries of life.

As she rose one morning, reports the *Episcopal Recorder* not knowing where to look for food, she fell on her knees and prayed to her heavenly Father that He would give her her daily bread—that He would put it into the heart of some one to send her work, which would place her once more beyond the pinchings of want.

She had not waited long when a gaily dressed lady, an actress, stood before her, and offered her high wages if she would prepare for her some articles of dress suited to her appearance on the stage in another city.

The dress-maker hesitated. Had she not asked God for employment; and was it not in answer to her prayer that this offer of work was now before her? But was it right for her to aid the actress in her preparation for the theatre? What should she do?

She paused a moment, and replied, "I must ask my heavenly Father." As if unconscious of the presence of any one, she dropped on her knees and poured out her petition, earnest, sincere, truthful, in the ear of God, that she might know what was right—that she might have some distinct impression what was her duty. The stranger stood by awed; overcome.

The voice of prayer ceased. The young actress exclaimed, "I must withdraw my offer. I cannot fulfill my engagement. Pray for me too, that God may forgive my sins. I cannot live on in this way, tell me about your Saviour, for henceforth I must love Him and devote my life to His service."

The purpose of that hour was fulfilled. She gave up her appointment, and relinquished her place on the stage. She joined herself to God's people, and by a consistent Christian life showed the reality of her religion. In that lowly room we may believe a soul was new-born into the kingdom of heaven.

Thus this humble Christian, retiring from public notice, distrustful of herself, was blessed in winning for her Saviour's crown a gem which shall shine in brightness forever and ever.

ANOTHER EFFECTUAL FERVENT PRAYER.

A writer in the July issue of the Boston *Christian* relates that in the town of East Salisbury, Mass., half a mile from the railway station lived an old lady named Rhoda Mercer. Many years ago she belonged to a company of women who used to meet and pray for sailors, their husbands, sons and brothers on the sea.

One day a lady came in to see her, and found her ironing and said to her, "Pray for my husband!"

She replied, "I have prayed for him to-day."

But she urged her to pray again, for she deeply felt his need of prayer. She stopped ironing and went away and prayed. She came back to her ironing, and again went back and prayed. She came back again, and again retired to pray; and while praying, she could see this man struggling in the waves. She saw a boat let down from a vessel, saw the man sink, and while she was praying in agony, some one caught him by the hair and he was drawn into the boat and rescued. Months after, when the man returned, safe and sound, he related that *on that very day*, and *at that very hour*, he was in those circumstances of peril, and was delivered precisely as she saw. This account, says the writer, we had from her pastor who received it from her own lips.

Take care of your spare moments, they are the gold dust of time.

Self-justification is said to be the attempt of one overtaken by a storm to run for shelter into an old house without a roof.

CHOICE SCRAPS FROM LUTHER.

In July 1517, Luther preached before Duke George of Saxony and his Court—from Matt. xx. 20-25. Many and varied were the comments of the aristocrats upon his sermon. "'He is an ignorant blockhead,' said one; 'He is a proud monk,' said another. Each had his comment on the sermon, making the preacher say whatever he pleased. The truth had fallen into the midst of a Court ill-prepared to receive it. Every one tore it at pleasure. But while the Word of God was to many an occasion of stumbling, to the grand mistress of the duchess, Madam de la Sale, it was a stone 'elect and precious.' Falling sick about a month after, she confidently embraced the grace of the Saviour, and died rejoicing."

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"So long as Luther was contented with reviving forgotten doctrines, all was silence; but when he attacked abuses which were universally felt, every one turned to listen."

* * * *

Myconius, a disciple and fellow-helper of Luther, was converted through a visit of Tetzel, Luther's great antagonist, to the town of Annaberg. This notorious and profligate servant of the Romish apostasy was selling his "indulgences" (promises of pardon and entrance into the kingdom of heaven) when Myconius, then a mere lad, applied to Tetzel's servant, for an indulgence free of cost, as he had no money. "'Give at least a shilling,' said Tetzel's people who had gone to their master, and interceded with him for the young man, but without effect. 'I am not able.' 'Only sixpence.'—'I have not even so much.' They then began to fear that he wished to entrap them. 'Listen,' said they to him, 'we will make you a present of the sixpence.' The young man, raising his voice in indignation, answered, 'I want no indulgences that are purchased. If I wished to purchase, I would only have to sell one of my schoolbooks. I want a free pardon, given purely for the love of God, and you will have to give account to God for having allowed the salvation of a soul to be lost for a sixpence.' 'Who sent you to entrap us?' exclaimed the merchants.—'Nothing but the desire of receiving the grace of God could have tempted me to appear before such mighty lords,' replied the young man and withdrew. 'I was much grieved,' said he, 'at being sent thus pitilessly away; but I still felt within myself a comforter, who told me that there was a God in heaven, who, without money and without price, pardons repenting sinners for the love of His Son Jesus Christ. As I was taking leave of those people, I melted into tears; and, sobbing, prayed, O God! since these men have refused me the forgiveness of my sins, because I had no money to pay for it, do thou, O Lord! have pity on me, and forgive my sins in pure mercy! I asked God to be my Father, and to do with me whatsoever He pleased. I felt my nature changed, converted, and transformed. What formerly delighted me, now excited my disgust. To live with God, and please Him, was my strongest, my only desire.'"

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Luther did not come out of the Church of Rome all at once. At the same period of his history of which he says, "I was a young doctor just off the irons, ardent and rejoicing in the word of the Lord," he also says, "I was then a monk, a most bigoted Papist; so intoxicated and imbued with the doctrines of Rome, that if I had been able I would willingly have lent a hand in killing anyone audacious enough to refuse obedience to the Pope in the minutest matter. I was a real Saul, as many still are."

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"One day when Luther (still a monk), had taken his seat in the confessional at Wittemberg, several citizens of the town came before him, and one after another confessed the grossest immoralities. Adultery, libertinism, usury, ill-gotten wealth, were the crimes with which the

minister of the Word was entertained by persons of whose souls he was one day to give account. He rebukes, corrects, and instructs them; but what is his astonishment when these people tell him that they do not choose to abandon their sins? . . . Quite amazed, the pious monk declares, that since they refuse to promise amendment, he cannot give them absolution. The wretched creatures then appealed to their letters of indulgence, exhibiting them, and extolling their virtues. But Luther replied, that he cared little for the paper which they had shewn him, and added, '*Unless you repent, you will all perish.*' They made an outcry, and expostulated; but the doctor was immovable: 'they must cease to do evil, and learn to do well, . . . otherwise no absolution.'"

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One of Luther's contemporaries and rivals, writing to Cardinal Campeggi says, "I observe that those of purest morals, and an evangelical piety, are the least opposed to Luther. His life is lauded even by those who cannot bear his faith."

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Luther, writing to Egranus, says, "I am called a venomous man, a heretic, seditious, insolent, and presumptuous . . . I say nothing of milder epithets, such as imbecile, ignorant, &c. . . . Rejoice, my brother, rejoice, and be not alarmed at all these flying leaves. The more furious my adversaries become, the more I advance."

A MORE COSTLY GIFT.

A donor of 20,000 dollars to the work of foreign missions was being spoken of as a most munificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Really?" "Well, that gift is known to every few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, 'Thy kingdom come,' 'Send forth labourers into Thy harvest,' and with all the pain of parting with my boy, in the certainly I shall never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

LIGHT AT EVENTIDE.

A successful minister of the Baptist Church some time since lay dying. One day, after his daughter had made him comfortable by placing three pillows under his head, a friend called, and inquired: "How are you, to-day?" "Very comfortable, indeed. See! I lie on three pillows. They remind me of the pillows on which my soul lies." Putting his hand on the undermost one, he said, "This is the pillow of God's infinite power; the second is the pillow of God's infinite wisdom; the third and top one is the pillow of God's infinite love in Jesus Christ. The eternal God is thy refuge, and underneath are the everlasting arms."

A STORY BY LORD SHAFTESBURY.

The following incident, told by the late Lord Shaftesbury, suggests a needful lesson. It occurred at one of the ragged-schools of London. In the early days of the school a great rapping at the door was heard one night, and eight or ten boys were found waiting outside in the street. One of them acted as spokesman, and said: "We want to learn some religion." "But you are too late; we close at nine, and it is now a quarter to nine." "Well," said the poor boy, determined not to be denied, "isn't a quarter of an hour's religion better than nothing."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON VIII.

Sunday, August 25th.—1 Samuel xvi. 1-13.

SUBJECT: The anointing of David.

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart.—1, Sam xvi, 7.

Samuel's heart was grieved that the Lord had rejected Saul, and he continued to mourn on his account. He had evidently become deeply attached to Saul, as to a son, and it was with grief of heart that he had executed the Lord's judgments upon him. The Lord now rebukes him for the futility of his grief and gives him another commission to anoint a king for Israel.

This time Samuel was to go to the king, not the king to Samuel. He was to go to Jesse the Bethlehemite and find the new king among his sons. The Lord had not only to send Samuel, but to instruct him how to go. The fear of Saul was upon him. The loving-kindness, and tender consideration of the Lord for his aged and faithful servant was strikingly shewn in the way He made it easy for Samuel to do His behest on this occasion. He was told to go with an heifer to sacrifice unto the Lord, and call Jesse to the sacrifice, when the Lord would show him what he was to do.

Bethlehem was that day to receive the initiatory rite which was to give it a prominent name and place in the history of Judea, and which culminated a thousand years later, in the birth of the Lord Jesus Christ, "Great David's greater son." A modern visitor to Bethlehem thus describes the town:—"Bethlehem stands on a hill, in an exceptionally beautiful situation, and is surrounded with oliveyards and gardens, which are carefully cultivated in terraces. The wild and bare mountains of the neighbourhood give place to fertile fields, and the barrenness of Southern Palestine is exchanged for the gentler scenery of a thriving town, where the land under careful husbandry is "flowing with milk and honey." The inhabitants too, appear of gentler birth, and more courteous manners, and the women are among the most comely in Palestine."

When Samuel came to Bethlehem the elders of the town trembled at his coming. Doubtless Samuel's visits were so often made in his capacity of judge, that his appearance provoked a feeling of dread, lest he was come to search out some crime or act of injustice for which the whole town would be brought to account.

But in this case it was not so. He had come to sacrifice to the Lord, and called upon them to sanctify themselves in the usual manner and join him at the service. The Israelites were again and again forbidden to come hastily and carelessly into the presence of the Lord. They were continually taught to prepare, sanctify and purify themselves, for His service. (See Exodus xix. 10, 11, 22, Lev. xi. 44, Joshua vii. 13, &c., &c.) "And Samuel sanctified [prepared] Jesse and his sons, and called them to the sacrifice.

When all were assembled for the sacrifice, Samuel had the sons of Jesse in review before him. Eliab the eldest was a fine stalwart young man, and with Saul's qualifications as a precedent in his mind, Samuel at once thought he had found the future king of Israel. But the Lord told Samuel that outward appearance went for nothing with Him, He looked at the *heart* (verse 7). One after another all the sons that were present, were passed before Samuel, but the answering voice of the Lord refused them all. And Samuel enquired of Jesse if all his children were there, and Jesse said, "There remaineth yet the youngest, keeping the sheep," evidently the boy least thought of by his family, who could easily be dispensed with at the sacrifice, he was but a child, a stripling, his turn would come when he was older, &c. &c. No one had thought it necessary that he should be present. Samuel thought otherwise, and waited till he was fetched before proceeding with the sacrifice.

The little ones are often in Christian families relegated to bed, or sent out of the room at meeting time with the idea that it is not so important for them to worship God as for their elders, just at the time when the hearts of the little ones are young and tender, and would readily respond to the teaching of God's word. A minister of the olden time was travelling in Scotland, when he put up one night at a farmhouse, and was asked by his host after supper to conduct family worship. When the household was gathered he particularly enquired if *all* were present. His host replied, all but the lassie who washes the pots, and we never call her in. The minister insisted on her being fetched in. He made the service as simple and as powerful as possible, and afterwards addressed a few kind words to each member of the family, not forgetting the little lassie. The next time he passed that way he found a work of grace going on in that house, dating from his former visit, and among those converted was the lassie that washed the pots.

When David, ruddy and fair, fresh from the sheepfold, came into the presence of Samuel, the Lord said, "Arise, anoint him for this is he," and Samuel anointed him in the midst of his brethren, and "the Spirit of the Lord came upon David from that day forward," ratifying Samuel's action, and indicating the Lord's intention to bring him forth at no distant period, from following the ewes of Jesse on his native fields, to shepherd "Jacob His people, and Israel His inheritance." In the Hebrew tongue the name David means beloved, or the favourite.

"Man looketh on the outward appearance, but God looketh upon the heart." Here is the key to the rejection of Saul and the promotion of David. The Lord knew that David's heart was humble and right before Him. David had already shown a brave spirit and a singleness of purpose in his daily avocations in protecting his father's flock from a lion and a bear, and "As a man thinketh in his heart so is he" (Prov. xxiii. 7). "He that is faithful in that which is least is faithful also in much" (Luke xvi. 10). It is grand testimony given to David by the Lord, "I have found David, the son Jesse, *a man after mine own heart*, which shall fulfil all my will," (Acts xiii. 23).

REV. JOHN McNIELL'S SAYINGS.

The following are some of the sayings of Mr. McNeill, the Scottish Spurgeon, at some recent remarkable meetings at Fenaghy about four miles from Connor, where the great Revival of 1859 began:—

"People may laugh you into hell, but they will never laugh you out of it. The end of the laugh is always with the earnest soul.

"When an Eastern beggar threw away his outer garments, there was not much left. You want to bring too much with you; you want to be served as ladies and gentlemen, and people that have not done much harm. Christ did not die for such, but for sinners.

"People are often like boys ringing bells at doors and running away. They ask and don't wait for the answer.

"I don't despise ordinances; but there is a big difference in Bethesda before and after Christ came into it."

PROGRESS OF THE GOSPEL IN PERSIA

Christianity in Persia has had great success during the last three years. In western Persia there are now more than 2,000 church-members. What is still more hopeful, much of this progress is made through the efficiency of native pastors. Of the seventy-nine students in the college at Ooroomiah, seventy are Christians. There are many village schools established by the missionaries, and Dr. Labaree reports that the moslems of Persia are more accessible than those of any other land.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held to-day at the Lodge, Girgaum, at 5 o'clock.

All children and young people are invited to come, and asked to bring their Bibles with them.

JOHN M. MACDONALD, Hon. Secretary.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

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SATURDAY, AUGUST 17TH, 1889.

NOTES AND COMMENTS.

"For the Word of the Lord is right; and all His Works are done in truth."

The Rev. H. C. Squires, of the Church Missionary Society, who returned to England by the last mail, will be greatly missed in Evangelical circles in India. In his farewell sermon printed elsewhere in our present issue, he delivers a parting blow at the increasing Ritualism in certain sections of the Church in India. Spiritually-minded men know that this antagonism to the inroads of Romanism is not due to "a narrow-minded bigotry," as is so often charged on outspoken opponents of the Romish delusion. It arises from the fact, dwelt upon so ably by Mr. Squires, of the "deadening and stifling influence" of these corruptions on the spiritual life. Romanism and Ritualism are deadly in Europe. They are ten-fold more so in India, approximating, as they do, to the customs of the worship of the heathen around us, and practically denying the word of God and of Christ, when He says "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (outward places) worship the Father. . . . but the hour cometh, and NOW IS, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him."

A long telegram from Simla (dated Aug. 14th) to the official press, purports to report the speeches made in the Viceroy's Council of six, upon that part of the Cantonment Bill which is to replace the sections of the present Cantonment Act, under which principally the abominations of licensed sin were committed until stopped by the resolution of the House of Commons of June 5th of last year. If the new Bill had been the result of the voluntary abandonment of the present Act, greater confidence could be felt in the proposed measure. Unfortunately, the speeches given in the Simla telegram are not adapted to impress the well-informed with the wisdom of the speakers. In order to prove the disastrous effects of the discontinuance of licensing the breach of the Seventh Commandment, Sir Frederick Roberts actually quotes statistics "showing the number of cases of this disease in the Army in June, 1883, and in June last year;" that is to say, in a period in which the infidel system of licensed sin was in full operation! The Commander-in-Chief must have a great opinion of the ignorance of the public.

In presenting to the Viceroy's Council, the report of a "Select" committee upon the Bill, General Chesney is reported by the Simla telegram to have said that the Bill "provided for the same precautions being taken in regard to this disease as were required in the case of small-pox or any other infectious disease." That sentence should cause every decent man to view the Bill with profound suspicion. It is a sentence which has been used by the defenders of licensed sin everywhere. It embodies the lying insinuation that a disease which is the result of a voluntary violation of God's law can be placed upon the same footing as an infectious disorder which any man, woman, or child may involuntarily contract without sin in thought or deed. Under cover of the plea which General Chesney has re-iterated, the worst of infamies in the history of the world have been inflicted upon womanhood in the interests of the lusts of profligate men.

The proceedings of the Viceregal Council evidently require watching. It will be well for its members if they recognise without further equivocation that the will of Parliament will have to be carried out in a *bona fide* manner.

An important aspect of the question of the moral state of the British Army in India is considered in an article in the July *Banner of Asia*, entitled "Ungodly Military Chaplains in India." The same article occupies the premier place in the London *Sentinel* for August.

General Gordon says in one of his letters, "Residence in Oriental lands tends, after a time, to blunt one's susceptibilities of right and justice, and, therefore, the necessity for men to return at certain periods to their own countries to re-imbibe the notions of the same. Some men become imbued with the notions of injustice much quicker than others, &c., &c." A better way than "returning at certain periods to their own countries" is for men to get down low into the Spirit of Christ, and remain there. They will then be just to the very poorest and weakest of the Natives, who may, perhaps, have a much higher place in Heaven hereafter, than they will.

The *Dnyanodaya* has a thoughtful article upon Prohibition versus Local Option in India, and says—

We feel sure that the policy that is most practicable for the end in view is *total prohibition* of the manufacture and sale of spirituous liquors. Friends of India must rally around this standard. High license must prove a failure so far as effectually checking the progress of the evil, for though it makes liquors dearer, and hence less accessible to the poor, still the pressure becomes greater on the liquor seller to increase his sales by extra inducements. That the present system of Government policy is a complete failure no one can deny. Illicit manufacture may have been checked, but an impetus has been given to open and shameless drinking at the public shops. Local option is only a half way measure, which

among the ignorant masses cannot amount to anything. Prohibition by law, and enforced by a strong hand, is the only effectual and practical method that suggests itself to us. This conviction is growing among all thoughtful thinkers, and if the voice and efforts of those who believe in this method can be united, we may look for grand results.

PAUL AS A COURT PREACHER.

(From "The Missionary Weekly.")

"As he reasoned of righteousness, temperance and judgment to come, Felix trembled." It would be well if those that flock to the court-churches of our capitals, could hear more of this kind of preaching, and less of science and æsthetics. No preacher stands now at such disadvantage as did Paul. He stood as a prisoner in the presence of the judge, on whose favour his life and liberty depended. Yet he acted the part of no obsequious flatterer. He did not seek to charm his ears with brilliant notions, nor did he excuse or condone his vices. He emphasized the cardinal principles of righteousness and purity, and smote the flagrant sins of this adulterous pair with the mailed hand of a moral Hercules.

He spoke of righteousness before a corrupt and venal officer. And has the Felix type of public men become extinct? Hardly a worse blight ever falls upon a city or nation than immorality in the lives of men in high places; and our nation is staggering under this nightmare to-day.

He reasoned of temperance, or purity, before this Roman libertine and this Jewish princess who was his consort in guilt. And as long as bar-rooms and bagnios flourish by the sanction and patronage of our lawmakers, there will be need of just such preaching. Our age needs men in the spirit of Elijah, and John the Baptist, and Paul, to stand before princes, and politicians, and people, and reason of righteousness, temperance, and judgment to come. Would that we were worthy to touch the garment's hem of such moral heroes.

Paul reasoned of judgment to come, in the presence of this unjust judge, who needed to be reminded of his responsibility to that Judge, at whose bar all the purple and gems of royalty are but as fig-leaves and grains of sand. Our public men sometimes are so inflated with egotism by a little brief authority, that they look down haughtily or with patronizing spirit on the church and its ministry; and all the time God looks down on them as quite as much in need of salvation as common sinners. Like thousands of public men in our time, Felix rode for a little while the waves of political favour, and then sank in the abyss of merited oblivion. The world to-day despises the proud but pusilanimous procurator, but honours Paul as one of the transcendent men whose names and lives have given splendour to history.

Brethren, we can afford to endure all the snubbing, and pity the snobbery of politicians and "society," but we cannot afford to show a fawning and unmanly spirit at any time or in any presence.

—Mr. George Muller has lately been able to resume some of his work and has preached recently at the Union Church at Simla.

PASTOR BLUMHARDT AT HOME.

Wonders of Faith Healing at Bad Boll.

When I was studying theology at the University of Tübingen some few years ago, there used to be a good deal of discussion among the students concerning an institution not far off, where people were said to be cured of all manner of diseases through the efficacy of prayer. Stories, little short of the miraculous, were whispered about in confidence from one to another; sometimes by an eye-witness, who seemed ashamed to be the custodian of facts which only eye-witnesses, perhaps, could ever be expected to believe.

My interest was thoroughly aroused, and I resolved to make a pilgrimage to Bad Boll as soon as proficiency with the German language permitted me to venture so far away from the sympathetic shades of my new Alma Mater.

An afternoon in autumn found me in the slow South German train, winding along the banks of the Neckar, through hop-gardens and vineyards, in the direction where I was told this mysterious institution was to be found. After an hour and a half's ride, we changed carriages at the way-side station of Bailengen, and half an hour more along a rural side lane brought me and the few peasants who were the sole occupants of the two carriages, to a rustic terminus. It lay at the head of one of those long, green, sleepy valleys, which are only to be found in Würtemberg. Bad Boll was some eight miles distant. There was no conveyance, but the afternoon was still young, so, shouldering my knapsack, I started off on foot. The road was good, and led for a couple of hours through one of the loveliest districts of Southern Germany. The Swabian Alps were close at hand to the right, and the vineyards on every side were dropping with the richest fruit.

I had often heard of the praying establishment at Männedorf under the care of Dorothea Trüdel; but the name of Bad Boll, or its founder, Pastor Blumhardt, were altogether unfamiliar until I arrived at Tübingen. I expected, therefore, from its local reputation, to find Bad Boll little more than an ordinary farmhouse, or at best one of those small old castles which never surprise one, even in the most out-of-the-way places in Germany. What was my astonishment, therefore, in rounding a sudden turn of the road, to see before me a mansion of commanding size, and

SO IMPOSING IN APPEARANCE

that it might have been the country seat of an English nobleman. Rising out from its back ground of hill and wood, surrounded by spacious grounds, and flanked on either side by picturesque mountain spurs, it was clear at a glance that the promoters of Bad Boll had not been so much absorbed in their spiritual work, as to forget the healing power of natural beauty.

I was received at the hall door-way by servants, who, in answer to my request for accommodations, conducted me at once along a lofty corridor to a neat bed-room. Here I found, for the guidance of visitors, a printed programme of the house arrangements and rules. Mastering these hastily in the intervals of dressing, I made the satisfactory discovery that supper was due. Punctual to the moment the bell rang. On opening the door I found a stream of guests already directing their steps toward one end of the building. Into this stream of inmates I merged, and as no one stared particularly, I looked as German as I could, and tried to feel at home. On reaching a door-way we were ushered into a spacious hall, with two long tables down either side, crossed by a third at the top. At the bottom of one of these, a napkin with a ring bearing my name, showed where the last arrival was expected to sit. The moment we were seated, silence was called for, and every head was reverently bowed. The short, fervent grace over, my eye instinctively ran in the direction of the voice. It came from one who sat almost at my side, a man well up in years, wavy, grey hair, broad, full face, wearing an expression of singular calmness—a quiet, happy, homely face. There was little to distinguish him from the guests around, and but for a certain official look about the little bell which stood in front of him, and which had summoned the company to silence, I should never have suspected that this plain man, in the dress of a country minister, was the Christoph Blumhardt,

OF WHOM I HAD HEARD SO MUCH.

How did he come to be here, this unobtrusive man, in the centre of these hundred and fifty visitors, many of them people of wealth, some even of distinction? And how did it come to pass that this princely mansion had for its head, a humble Lutheran pastor? It is the old and soon-told history, which those who have pondered over the beginnings of Christian work could almost foretell.

Thirty years ago, perhaps, Christoph Blumhardt was the obscure pastor of a small Protestant church in a German village, called Möttlingen. There was nothing remarkable about him, except that he was a man of strong faith and much prayer. In his visits amongst his people, his sympathies were frequently touched by meeting with repeated cases of severe illness. The people were poor, and medical attendance was with difficulty obtained. Could he do nothing for them? Must he see them suffer, and linger and die? No; there was one thing he could do. He could pray. It was his one resource; his strange resource, one feels almost tempted to say; so he prayed, prayed without ceasing.

Time wore on, and people began to frequent the little rectory to get the benefit of his prayers; for he got answers,—answers without ceasing. The sick came, the friends of the sick came, until the house became a very hospital. Many of the unbidden quests were discharged cured; but more always crowded in to take their places. More came, and more; and the village began to fill as well as the manse. Tidings of one startling cure after another ran through the country-side, and at last it became apparent to the pastor that be must either give up his hospital or his pastorate. Between preaching and praying the good man was all but worked to death, and the "hospital" was becoming far too small for the ceaseless demands that were now almost daily made upon it.

A TRANSFORMATION SCENE.

At this juncture there happened to be in the market a large property named Bad Boll, in a district of country not very far distant. It had been originally bought by a party of financiers in the hope of making it a gambling spa, like Hamburg or Wiesbaden, fine and copious mineral springs being in the neighbourhood. A magnificent building was put up, with baths, gaming-tables, dancing-saloons, and all the requirements of a fashionable watering-place. But for some reason or other the scheme was a failure, and now the entire establishment was in the hands of the government for sale. Pastor Blumhardt heard of it, thought of it, prayed over it, and finally bought it. The price was not high; the government offered it for Blumhardt's purpose very much under cost. It is recorded that the king himself afterwards sent a cheque to the pastor, which met the expenses of preparing the house for its new guests. This fact will give some idea of the estimate in which Blumhardt and his work were held by those who were entitled to judge.

All this and more I picked up during the progress of supper, in conversation with those next to whom I happened to be sitting. The supper itself reminded me of nothing so much as a meal in one of our home hydropathic establishments. Indeed, the whole arrangements are identical with those which obtain in the best managed of such institutions, and no comparison could give a better idea of what Bad Boll is. It is simply a religious hydropathic, if the latter word may be disrobed of its technical meaning; and any one who has ever spent a few days at Crieff, or Matlock, will be able exactly to imagine the kind of life at Pastor Blumhardt's. There is of course a religious, or, I should say,

a Christian atmosphere about the place; but religion is not at all forced into prominence. Certainly no criticism could be more unjust than that which would hint at the existence of

ANYTHING LIKE RELIGIOUS DISSIPATION.

The life on the contrary, is natural, human, and free in every direction. Conversation is at all times just as among educated Christian people anywhere, and religious services are neither too long nor too frequent. The pastor's prayers are marked by much simplicity and subdued power,—qualities which likewise distinguish his Bible expositions, which are also marked by earnestness and practical point.

On Sundays and Thursdays, at ten o'clock in the forenoon, there is always a special service in the little church attached to the house, and at this the pastor preaches a sermon. In the afternoon of the former day there is likewise a meeting for the purpose of catechising, or on behalf of some mission, and at eight o'clock in the evening, a Bible reading. These sum up the entire public religious exercises of the week. What, then, is there about all this to give it the distinction of being called a praying establishment? Where are the people who are prayed for? Where are the sick? Where are the wards, and

WHAT CURES ARE EFFECTED?

To these questions I can give little answer. Of the hundred and fifty visitors who were there, a majority certainly seemed in perfect health. They had come there probably for two purposes: in the first place, for pure air and rest; and, secondly, for the spiritual stimulus to be obtained from the close Christian fellowship of the place. Possibly some were drawn by tenderer ties; by gratitude for health restored there in the past; by attachment to one who had been useful to their friends or themselves in some dark time of trouble. There were others again who bore traces of being still in somewhat impaired health; but there was not the appearance of "patients" and "invalids" that one might have expected. There were, however, a few who never appeared in the public rooms at all, and who were understood to be undergoing the peculiar "treatment" of the house in private. What that treatment was I cannot precisely say. Whether there was the laying on of hands, intercessory prayer, invocation, or the use of means, I cannot say. Probably there were all of them; at all events, Pastor Blumhardt does not profess to ignore the reasonable use of means. But, at the same time, whatever the details of the system may be, there is no doubt that the root principle, heart and core of it, is taken from no profounder treatise than that which contains the words: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Jas. v: 14, 15.

WITHOUT OSTENTATION.

Although I had several opportunities of talking with the pastor, I did not like to press him upon this subject. It is known to be his desire—and it cannot be too much respected—to work as quietly and unostentatiously as possible, and for many years now he has allowed no official report of any of the cures to be published. I understand, however, that his two sons—both of whom are licentiates of the Lutheran church, and have devoted their lives to assist their father in carrying on the great establishment with which his name is associated—have kept detailed notes of the work of all those years, which may probably one day see the light. This being so, I do not wish to go into the details of any of the cures I heard about, nor to enter into the solemn questions which they raise. At the same time, I do not hesitate to state the conviction I formed, that there were elements of reality in many of them which one felt that he durst not question. Although little is volunteered about it, any one making respectful and judicious inquiries amongst the guests, cannot fail to meet with irresistible confirmation of the fact, that innumerable cases are treated with extraordinary and almost miraculous success.

In addition to those under his own roof, Pastor Blumhardt has a large constituency in the towns and villages round about, and multitudes of letters come in every day, urgently begging for his prayers. The telegraph even is brought into requisition, and messages are constantly arriving from all parts of Europe, desiring special intercession for some case of dangerous illness or sudden emergency. They are all attended to personally, and the correspondence alone which they involve requires several hour's work each day.

AN INCREASING BUSINESS.

Within the last few years considerable additions have had to be made to the house, and the government has shown its recognition of the importance of the establishment, by supplying it, not only with a post office, but with a telegraph. Two diligences have also been put on, which run daily to and from the nearest railway station, Göppingen, half way on the line between Ulm and Stuttgart. This is the most direct way for visitors from Great Britain who wish to visit Boll, Göppingen being distant only some two hours by carriage.

Let me add this practical sentence for the encouragement of any who may be inclined to include a few days at Boll in their next continental tour: nothing could be more moderate than the cost. The table is thoroughly good and substantial; but not even in Norway, or the less known districts of the Black Forest, have I anywhere found living less expensive. When I asked for my bill, indeed, I found there was nothing to pay at all! Theological students seem to have *carte blanche* to come at any time and stay as long as they choose without any payment, when I insisted, however, on paying at least the usual rates, I found these to be only somewhere within a fraction of an English florin per diem. This does not in the least seem to affect the class of society who are to be found there, an idea of the variety of which may be formed, when I state that the little circle in which I was thrown, by the chances of a seat at table, consisted of a German missionary, his English wife and family, a Swiss gentleman, a family from Russia, a Prussian general and his wife, a professor and a geological student who hailed from Tübingen.

I have come to think of Boll, since visiting it, as in many ways one of the most interesting places in Europe,—interesting not only for its natural loveliness, its past history, its warm fellowships and cherished memories, but for its noble testimony to Christian faith, and for the problems in the deepest things of life and truth which it leaves for years to solve. And certainly no holiday could be better spent than with the little colony of God's people who are always to be found gathered round the old pastor, whose life-work all these years has been this beautiful and mysterious ministry of prayer.

The good pastor himself, alas, since these words were first transcribed from my note-book, has been gathered to his rest. He was a remarkable man, and leaves a work behind him too remarkable to cease; and though the visitor now will miss the characteristic figure, he will find there still the same spirit and faith.

HENRY DRUMMOND.

[For a complete account of Pastor Blumhardt's extraordinary life and work, see the small volume bearing his name sold by the "Watchman Book Repository," Tardeo, Bombay, price Re. 1-4 ans.]

A CHINAMAN'S SELF-SACRIFICE.

Bishop Taylor says: A converted Chinaman on our Pacific Coast sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of 200 of his companions. The work in New Guinea has been wonderfully accelerated by such heroic lives.

He that labours is tempted by one devil; he that is idle by a thousand.

THE REALITY OF THE OPIUM CURSE IN CHINA.

Miss Geraldine Guinness who is now located in one of the central provinces of China, at a place called She-ki-tien, in Honan, sends home this pathetic picture of Chinese life:—

In the morning, a call came for some one to go to a case of opium poisoning—a young girl of sixteen. Mrs. Taylor went, and returned after some hours, bringing a favourable report of the poor girl. Early in the afternoon another call came. This time it was an old woman who had taken the drug. Mrs. Taylor went. Shortly after a messenger hurriedly arrived from the house where Mrs. Taylor had been in the morning, begging us to come at once, as the girl had become worse. With earnest prayer for help and guidance, I got together a few things we thought might be useful, and taking our woman Chang-sao-sao and a man, started somewhat in fear and trembling.

It was dusk, and within the crowded hovel all was dark and mysterious. The first thing to do was to get a light. But oh, how callous the people seemed! In vain we begged for a candle, urged them to procure us a lamp, and upbraided their slowness. It was at least a quarter of an hour before a miserable glimmer made its appearance—a bit of bamboo-pith in a saucer of oil—and we were able to see where the poor girl lay.

One glance convinced me that she was dying. The stiffened form, purple lips, swollen face, and laboured breathing told their own tale. Her mother had not only let her sleep, but had given her food also—solid food—one of the worst things under the circumstances. Now the poor miserable woman was crouching behind her dying child, wailing in her grief. I soon learned from the neighbours who crowded the room and did not spare their reproaches, that it was *she* who had driven the poor child by her cruelty and hardness that morning to take the opium.

We did all we could, but it was too late; and I would have left after an hour or two, but that they begged so hard for us to stay. The poor girl soon became unconscious, and it was evident to all that she was past hope. Then to my distress they began to change her clothes, dressing her in the best she had, that she might die respectably! Her poor little feet were rebound and squeezed into her tiniest shoes, and her gayest clothing put upon her, with her finest head-dress of silver and blue and scarlet. The poor head fell from side to side, the glazed eyes staring unconsciously on them all, as with rude haste and loud clamour they accomplished their unnatural task.

With heavy heart I stood and watched, and then with surprise saw them lift the stiff, unconscious figure out into the darkness of the other room. No one followed, but a burst of loud unmeaning wailing rose from the women and children. Calling Chang-sao-sao I hastened after the men, and there in the outer room I found her laid on the mud floor with only a straw mat under her, close by the open door through which the cold night air came blowing in—just laid down in the dark and cold to die! Indignant, I called to the people to come and see that she was not dead, scarcely even dying yet; and made them feel her heart and hands.

Somewhat surprised, they gathered round; but the excitement being over they soon dropped off one by one, leaving us alone with the mother and sisters of the dying child. It was late then, and we could not leave them by themselves through the long, awful night. They begged us to stay, the little ones holding my hands with tears; so I sent word to Mrs. Taylor, and sat down with the poor, dying girl in my arms.

Already she seemed almost choked with the thick matter, which made such a terrible rattling in her throat, and once she roused to almost consciousness, seizing my hand and gazing all round her with imploring eyes. Of course, we did all we could think of, and prayed again and again; but it was too late, the poison was fast

doing its deadly work. Unconscious, she sank back again into my arms, and we all felt there was nothing more to be done. I got a *Pu-k'ai* and covered her up warmly, and then sat down on the mud floor by her side to watch the end.

The little sisters—dear children of some eight and ten years old—sat by me; the mother had gone away! The brother and some men-servants (they were not poor people by any means) were *asleep* in the next room. It was midnight, I suppose they were tired.

Presently, a heavy, sickening smell of opium came wafted to us from somewhere near at hand! Quickly I looked up and asked who was smoking the deadly drug—here and now? The little sister sadly replied,—

"It is mother, in the next room; she is always smoking."

"*Mother!* here and *now?*"

"Yes."

Heartsick, and overwhelmed with grief and shame, I bowed my head beside that dying child. There swept over me an awful realization of the part England has played in this devil's triumph—the heavy curse of my adopted people. I, an English girl, as I knelt there by that dying Chinese girl, felt an awful "fitness of things" in the remorse and grief and shame that bowed me to the ground. My people's sin is mine. Oh, that my grief and shame were theirs!

But, alas, it is too late for grief to avail anything here *now*. I can only comfort the living and weep beside the dying, helpless to save. And for my people, too, it is too late ever to repair the unutterable wrong that justifies the bitter answer lately made by an educated Chinaman to a missionary,—

"I don't know about heaven," said he, "but I know there is a *hell*, for China has been a hell ever since you brought the opium to us."

Yes, we have forced upon them our opium, and it is too late ever to undo that, for the whole empire is just *saturated* with its deadly poison. There seems scarce a house in which there is not one dead. But, by God's grace, we may yet do something for the living; we may yet take the little children and lead them by the hand into safer, better ways. We have given them our *opium;* can we refuse them our *Bible?*—our knowledge of a Saviour, a Deliverer, a certain Hope? Opium we forced upon them at the bayonet's point; for the Bible and the Light of Truth they *cry*, with out-stretched, empty, longing hands, and for help also to rid themselves, even now, from their awful bondage to this deadly drug. Oh, that Christian England would arise, as one man, and give of its best—its sons and daughters, its silver and gold—determined that even now, late though it be, all *shall* be done that *can* be done to save this people, and purge our consciences from this load of guilt and shame!

* * * *

It is past midnight, and dark and cold; I look up and see a strange, sad scene.

The dying girl is weaker, the awful death-rattle louder, hoarser than before. The little sisters have fallen asleep, their heads pillowed upon her cold, stiff form. I take the younger in my arms, and wrap my loose garments about her. The other wakes up, and pillows her head on my knee. A little way off, Chang-Sao-Sao is sitting, quietly watching with a sad, grave face. For three long hours we sit here thus—never-to-be-forgotten, awful hours—spent in that low, dark chamber, face to face with that fearful death, and with the consciousness of what it *means*.

Only this morning she was well and bonnie, poor girl! On the threshold of womanhood, life just opening before her, and with no thought of death. And now?—And *now* dying, poisoned—self-poisoned—in her misery—with British opium!

Yes, and think! "A million a month in China are dying—without GOD."

* * * *

The breathing is slower. The death-rattle longer, louder. No one knows, no one cares much, except us! A long silence—one more faint gasp—one quiver—and all is over.

I kneel beside her, and the children wake, looking up with sad, strange eyes, wondering at my tears. By-and-by, the mother and the rest come in. The brother, without a word, fetches a bundle of paper, which he burns upon the ground, beside the dead girl's head. He says it is to "song" her "ts'ien," or send her money, to the land of shadows, whither she is gone. Sick at heart, I watch the sad picture, and then I try to tell them of HIM who can rob death of all its terrors;—but they are too tired to listen, and my heart is almost too sad.

The little ones beg me to come again, as presently we go out into the dark, cold night, and make our way home through the sleeping, silent city.

It is half-past three when we get in, and I sit down alone to think about it all.

* * * *

I have told it you just as it happened. It is a sad story, but no description could convey a tenth part of its sadness.

It is only one of scores of such—hundreds, I suppose—that happen *daily* in this vast sin-cursed land, where *one thousand souls every hour* pass away into Christless graves.

No words can tell how thankful I am to be in China—to be *here*.—What they lose who *might* come and don't! And what they incur, also! For hath HE not said:—

"*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not* HE *that pondereth the heart consider it? and* HE *that keepeth thy soul, doth not* HE *know it? and shall* HE *not render unto every man according to his works?*"

AFRICAN MISSIONARY NOTES.

[redacted] good ground [redacted] Africa where [redacted] ling. Miss McNeal [redacted] st about a year ago, and [redacted] ars have been blessed to the conversion of several of the children in her school. Six boys and three little girls have openly given themselves to the Saviour. After a Sabbath evening service a testimony meeting was held in which the six boys spoke with great feeling and force. When they had finished little Nell, a child of six summers begged to be allowed to speak too. Having received permission she stood up and said with simple earnestness, "I want Jesus to live in my heart, too. These God people pray for us country people, and we must give up all our bad country fash and all learn God's good fash." A difficulty that confronts Bishop Taylor in the work among the girls is what shall be done for them when they leave school. Must they be trained for God until they are 16 years old and then made over to some polygamous heathen for the rest of their lives in accordance with the demands of their family rules? There are some parents who are willing to give up their girls to the missionaries but they are not able to secure them from "the claims of the family" unless gifts are forthcoming for those who have the claim. Two bullocks, a goat, some blue baft and tobacco is sufficient to satisfy the relations, a value of about thirty dollars. It is intended to redeem some of these girls by giving the required presents but the difficulty will not be solved, as Bishop Taylor well says, until they break in on the collective families and get all the branches saved.

Mr. James B. Robertson, a Missionary at Grand Ses was invited to attend the funeral of a young man. He went with his interpreter. Among other things he said "God's Son our Saviour will come down at the last day, and the dead shall hear His voice, and come alive out of their graves. The good will go to heaven, the bad to the devil and hell for ever." On hearing these words the crowd of four or five hundred people began talking excitedly. The missionary enquired the cause, "They never heard that before and they are so glad" was the answer.

On one occasion some natives who were out fishing on Sunday were upset with their canoe in the surf, and lost all their fishing tackle. A woman on the beach called out to them, "You get upset because it is Sunday." Since that day there has been some talk of passing a law forbidding work on the Sabbath.

Mr. Robertson did not wait until he had acquired the language before commencing his missionary work. He found that a number of Kru boys understand English, and he has a thoroughly good interpreter, who throws himself heartily into the work. He rings a bell through the streets of the town on Sundays to call people to Church.

Some of the inhabitants of the Dark Continent hail with eager gladness the advent of the Gospel messengers. Though perhaps not always only on account of their message. Bishop Taylor gives a graphic description of their welcome to Piquinini Ses. On his first trip he did not stop at this place but soon received an appealing letter from the Chief of the Tribe expressing great disappointment that the Bishop had not visited them, and promising that if a he would come they would do their best to "help make mission" and send their children to school. Accordingly articles of agreement were drawn up and a mission-house built. On the eventful day on which the station was to be occupied the boat in which the missionaries had arrived was drawn up under shelter of the big rocks facing the town. "Before we cast anchor," says the Bishop "the King and hundreds of his people—men, women and children—stood on the shore to see the wonder and bid us welcome. Very few of them had ever before seen a white man, and none except a few sailors, had ever seen a white woman, so the people were wild with curiosity and delight. As soon as we let go the anchor, strong men waded through the surf to our boat and carried us all ashore. Then came the great shaking of hands. The king conducted us to his house and seated us in front of it in the open space. The crowds of almost naked people surged up in such masses that the inner circle of them could not resist the pressure, so the king, some of our sailors and some big countrymen set their backs against the inner circle to prevent our being crushed. We saw at once that we could not sit there, so we had to get out through the crowd as best we could: the king and some of his strong men opened the passage for us and we wended our way to our mission house, about half a mile distant."

Even when the mission house was reached and the tired missionaries would fain have rested, it was needful to bar the doors, to keep out the eager natives and when the doors were opened at intervals to admit the carriers with stores the crowds rushed in again. With darkness alone came quietness, and with the morning the crowds returned but as they crowded into the porch the joists gave way and all fell with a crash to the ground. At this the Natives fled for their lives while the missionaries' carpenter quietly repaired the damaged building. After this the mission work progressed quietly, and soon some of the Natives were interested in the Gospel.

THE HOUSE ON A HILL.

After a long, long ride on a summer day, says a writer in the *Temperance Banner*, we came to a crest overlooking the handsome town of Westchester. On the summit was a log-house, snug and neat, a corn-patch on one side, a garden on the other, the front overlooking the lovely sweep of the valley and the long descent of the turnpike. By the door, in the shadow of the house, sat a young colored man in a home-made chair. He had a book in his hand, and at his feet lay a dog. He rose as we drew near.

"Here is a pail of water, sir, fresh from the spring. Will you have a drink, sir? Shall I water the horse? May be the lady would like a glass of milk?"

We said we preferred the water.

"I never drink noffin' else," he said. "But there is plenty of people ride by here and ask for ale and wine, or a punch, and says to me: 'Jerry you could make your fortune, your everlastin' fortune, if you knew enough to keep some neat drinks.'"

"And what did you say to that, Jerry?" we asked.

"Oh, I read them out of my book here: 'Woe to them that giveth his neighbour drink, that puttest thy bottle to him and makest him drunken also.' That don't look much like everlastin' fortune; does it, sir? Looks more as if the man that made his neighbour drunken would have it said to him that he shall go away into everlastin' punishment, as my book reads. Every morning when I rises up I says to myself: 'Jerry, mind, you have to give an account for whatever you do or say this day.'"

"And how do you come to be such a good temperance man, Jerry?"

"Oh Sir, I was brought up in a tavern. I have seen a man kill his neighbour, along of drink. I have seen a man maim his little child; I have seen a man strike his old mother; I have seen a man blow his brains out—all for drink. I have seen a house burned, a boat sunk, a stage overturned, and people killed in it—all for drink. And, sir, in all my life I have never seen these 'everlastin' fortunes' they tell of, made out of drink, stay by families, father and son. It is evil made and quick go, and no blessing along with it."

"And what do you do for a living, Jerry?"

"Oh, I raise all I eat. I make my own clothes and shoes. I make kitchen chairs to sell, and I have regular places and time for going to work; and I lay by an honest penny for old age, and have a penny to give away. I have never seen real want, sir, where there wasn't rum at the bottom of it somewhere."

THREE STEPS.

A poor woman was once scoffed at by an infidel for supposing that she, in her weakness and ignorance, could ever travel over the long and weary road from earth to heaven. "Ah, master," she replied, "it is a very short road, and easily travelled. There are only three steps in it." "Three steps," he repeated scornfully, "and what are they?" The answer was a memorable one,—"Out of self, into Christ, and into glory."

THE CHINESE GOVERNMENT HATES THE OPIUM TRAFFIC.

There are some who say that China has dropped the Opium question, and accepted the present state of things. There could not be a greater mistake. The latest news on the Sikkim question is that "matters have come to a standstill" because "China, through her representatives, has introduced the question of the opium trade into the discussions now being held."

PASSENGERS ARRIVED.

Per P. and O. Str. *Clyde*, Aug. 11th.

From London—Rev A A Sharp Mr and Mrs Entwhistle and two children Mr Tutterdean Mrs J Warren and infant Mr Bayley Mr W Howells Mr J Clegg Mr T Prior Mr W Sherman and Mr and Mrs Farmer.

From Brindisi—Rev T W Hills Mr A M Fagan Lieut-Col Riddle Mr F Henvey Mr J Salmon Mr W H Rushton Mr H M Owen Mr Doyle Mr J B Davis Col Ebden Major Mayo Surg A Adams Surg J Cunningham Genl A T Cox Major Jarrett Capt Vaughan Mr H H Davis Mr C Wren Mr J Duffus Capt Dewar Col Napier Mr J Shaw Mr R W Steid Capt Fowler and Mr Arakie.

From Aden.—Lieut Tod.

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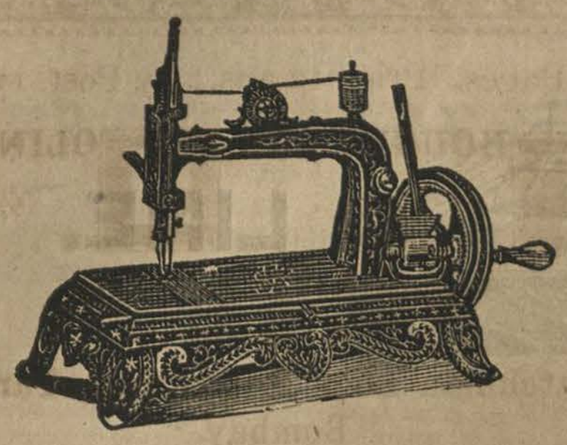

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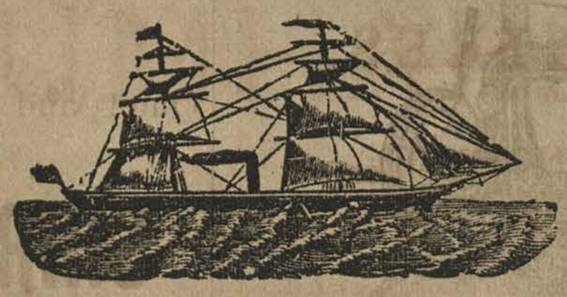
ANCHOR  LINE.

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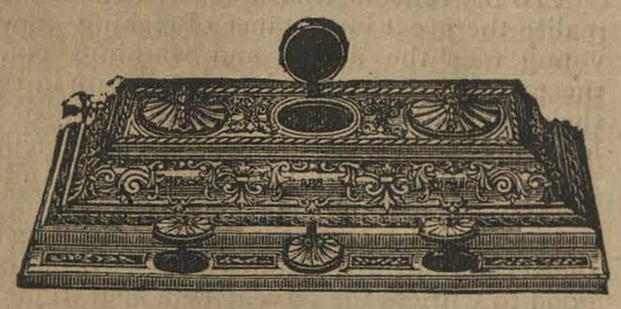

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